

you remain firm, He rejoices at the faith.
The talk
of the various ways as distinct also
seemed to
Basavanna fallacious. Knowledge or
devotion was
good but if it did not lead to works it could
be of no
use. Devotion which does not express itself
in service
of God is like the love of the wife who is
sorry that
her husband is grown lean, but does not
give him food
when he is hungry.

A man's life shows if he has God in his
heart, for
then like a house in which the owner is
dwelling the
life will be clean. If he has not God in his
heart but
puts on the trappings of a servant of God,
his life will
stink. You may put an iron ring round a
pumpkin.

It gets no strength from it. It rots all
the same. If
a man whose mind is not reformed is given
the baptism
of God's servants, how will he get devotion ?
He will
remain as he was. You may make a
Vinayaka out of
cow's dung and throw *champaka* flowers
on him. He
will look pretty but will smell of urine. If
you wash
a doll made of mud again and again in
water it does-
not change its nature; it only becomes more
and more
muddy. If you administer the vows of God's
servants-
to a worldly man he does not cease from
his wicked-
ness and become a saint. Basavanna
should have
noticed men of this sort wearing the symbol
of religion
but leading impure lives. He referred to

them and!
said:

"The body has desires. They eat meat and
drink liquor.
The eye lusts and they foregather with
strange women.
What is the use of wearing your symbol, O God
Kudala:
Sangaxna?"

To God's servants there is
no caste. Bad